
Sir *WILLIAM DAWES*'s
S E R M O N
BEFORE THE
University of Cambridge,
On the Fifth of *November 1705*

SEERMON
BEFORE THE
University of Cambridge
On the Fifth of November 1702.



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N^o 11.
*The continual Plots and Attempts of the Romanists,
against the Establish'd Church and Government
of England, ever since the Reformation.*

A
S E R M O N

Preach'd at

St. *MARY*'s Church

I N

C A M B R I D G E,

On the Fifth of *November* 1705.

By Sir *WILLIAM DAWES*, Baronet, D.D.
MASTER of St. *KATHERINE*'s Hall, and
CHAPLAIN in Ordinary to Her MAJESTY.

*Publiſh'd at the Request of the Vice-Chancellor
and Heads of the Colleges.*

C A M B R I D G E:

Printed at the UNIVERSITY-PRESS; And are to be Sold
by *Thomas Speed*, over-against *Jonathan's* Coffee-house; in
Exchange-Alley in Cornhill, LONDON. 1705.

The continual Plots and Attempts of the Romanists
against the Protestant Church and Government
of England, ever since the Reformation

S E R M O N

Preached at

St. Mary's Church

IN

C A M B R I D G E

On the 11th of November 1705.



By Sir WILLIAM DAVIES, Bachelor of Divinity,
Master of St. Katherine's Hall, and
Chaplain in Ordinary to Her Majesty.

Published at the Request of the Vice-Chancellor
and Heads of the Colleges.

C A M B R I D G E

Printed at the University-Press; And are to be Sold
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PSALM CXXIX. 1, 2, 3, 4.

Many a time have they afflicted me from my youth, may Israel now say.

Many a time have they afflicted me from my youth: yet they have not prevail'd against me. The plowers plow'd upon my back: they made long their furrows. The Lord is Righteous: he hath cut asunder the cords of the wicked.

AT what time, and upon what particular occasion, this *Psalm* was compos'd, (whether upon *Sennacherib's* coming up against *Jerusalem*, as some think: or upon the Combination of several Nations to destroy the *Jews*; as soon as they return'd from the Captivity of *Babylon*, as others) has never yet been agreed among learned Men. And indeed there is very little in the *Psalm* it self to afford us any light as to this matter: there being but one distinguishing expression in it, which can possibly give us the least hint, towards guessing at the time and occasion of it, *viz.* that their *Enemies had not then prevail'd against them*. And even that (tho' by prevailing we should understand, that their *Enemies had not then ever led them away captive*; much more if we understand

by it, that they had not then utterly *destroy'd* them, and made them *cease to be a Nation*) is an expression of very great latitude, and must needs leave us under much uncertainty, in our conjectures as to this point.

Wherefore, not to spend your Time fruitlessly in groundless and vain Disquisitions, I shall only observe to you, that it is agreed on all hands, that this *Psalms* was made, when some New Calamity threatn'd the *Jewish Nation*: and that it is plain, from the Words of the *Psalms* it self, that it was design'd, both for a general Recognition of God's manifold Mercies to his People the *Jews*, in supporting, protecting, and preserving them, so often as he had done, against the Attempts and Violences of their Enemies (who, from their youth: from the time that they began to be a people: from the time they were in *Egypt* and came out of it, which is call'd in Scripture *Israel's youth*: had, almost continually, grievously molested, afflicted, and distress'd them, and often reduc'd them to very great Straits and Miseries) and also, for a Prayer to God to continue this his Mercy to them for the future, to disappoint and blast all the *Conspiracies* and *Machinations*, which should from that time forward be form'd against them; and probably those more especially, which they were under apprehensions and fears of, at the time of composing this *Psalms*.

And, upon all these accounts, this *Psalms* is extremely well fitted for the occasion of our present meeting: which is to give thanks to God for our manifold Deliverances from our Enemies (who have many a time afflicted us) more especially those great ones of this Day; and to implore him still to

5th of November

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be our mighty Protector, and so to scatter our Enemies, who delight in blood, and confound their devices, that they may never prevail against us: more particularly at this time, when we are engag'd in a War, with a great and formidable Enemy, who hates our Zion, and would fain be plowing upon our backs, and making long his furrows.

But chiefly are we met together, to give thanks to God for our past Deliverances: and therefore that is what I shall at present chiefly insist upon. And besides, the doing this worthily is it self a Prayer to God, for his future favour. And, that we may not fail of doing it so, I have made choice of the former part of this *Psalm*, for the words of my Text, which seems to contain in it all that can possibly be necessary, to excite in us a most sincere and affectionate Thanksgiving to God: Suggesting to us, in a Case very parallel to our own, a full and significant representation, both of the many and great dangers, which we have been under from our Enemies, and the continual injuries, oppressions and afflictions, which we have suffer'd from them; and also, of the Infinite Goodness of God, in delivering us out of them all.

Accordingly I shall make the following Pleads (which I think are all naturally deducible from the words of my Text, as apply'd to the occasion of our present meeting: and which, I hope, will take in all that is necessary for our meditation, upon this occasion) the Subjects of my present Discourse.

First. The Restless and almost continual Plots and Attempts of the Romanists, against our most excellent Church and Constitution, ever since our Reformation

mation from the Errors and Corruptions of the Church of Rome. Many a time have they afflicted me from my youth, may Israel now say.

Secondly. The Barbarous and Inhuman Cruelties; which they have exercis'd toward us, when they have had us in their power; intimated in those words: The plowers plow'd upon my back, they made long their furrows.

Lastly. The Many Deliverances, which God hath graciously vouchsaf'd us, from all these Plots and Attempts, out of all these Barbarous and Inhuman Cruelties; They have not prevail'd against us: but the Lord hath cut asunder the cords of the wicked.

First. The Restless and almost continual Plots and Attempts of the Romanists, against our most excellent Church and Constitution, ever since our Reformation from the Errors and Corruptions of the Church of Rome. Many a time have they afflicted me from my youth, may Israel now say. I say, since our Reformation: because this is what we Protestants are mainly concern'd to consider; and therefore, probably what the Compilers of the Office for this Day chiefly aim'd at, in these words: as also, because this will afford full as much matter; as the bounds of my present Discourse will admit. For otherwise, it were very easy to shew how, for some hundred years before the Reformation, the Pope and his Adherents had been very troublesome to this Nation, and the cause of a great deal of Strife, Rebellion, War and Bloodshed, in it; as I shall have occasion to hint often in my following Discourse.

But first I must be careful to prevent my being mistaken, as if I had here spoken of the Reforma-
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tion, as the *youth* of our Church of England; a point, which all the *Romanists* will be very forward to mistake me in. Let them know therefore, once for all, that by *youth* here I mean the beginning of our *Reformation*, and not the beginning of our *Church*; which, as *National*, is probably as old as the Apostle's time, or at least very little younger: as *Christian*, as it now stands in respect of all the Essentials of a Christian Church, as old as *Christianity* it self. And this has been so often, and so substantially made out, that one would wonder with what Face the *Romanists* can ask us, as they are so apt to do, that impertinent question, *Where was your Church before Luther?* But, to return to my Subject.

Whoever considers how very *dangerous* and *pernicious* many of the *Principles*, *Positions* and *Pretensions* of the *Court* and *Church* of *Rome* are, to the *Peace* and *good Government* of *Christian Nations* in general. Such as these; That the *Pope* is *Supreme Lord* of all *Princes*, *Kings* and *Emperours*, That they hold their *Principalities*, *Kingdoms* and *Empires* of him, and are subject to him: That they are liable to be depos'd by him (*to whom God has given power over all Nations and Kingdoms, to pluck up, destroy, scatter and bring to ruine*) and to have their *Subjects* absolv'd from all manner of *Bonds* of *Allegiance* to them, and their *Dominions* dispos'd of to other *Persons*, as the *Pope* shall think fit: That they have no *Power* over any *Ecclesiastical Persons*, within their *Dominions* (not so much as to punish them for crimes purely *Civil*, or to levy the least *Tax* upon them, for the necessary support of their *Government*) without the

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Pope's leave: That the Pope may authorize their own Subjects to depose them, war against them, and, if it shall be so needful, to murder them: nay, that he may pronounce all this meritorious, and encourage it with plenary Indulgence and Pardon of all their Sins, and yet further (oh Blasphemy to speak!) with Promises of a very transcendent reward, in the Kingdom of Heaven, &c.

Whoever reflects upon the horrid *practises* of the Pope and his *Adherents*, in the several Empires, Kingdoms, and Principalities of *Christendom*, exactly agreeable to the foremention'd *Principles, Positions* and *Pretensions*: His actual deposing many Princes, Kings and Emperours, and giving away their Dominions to Others: His stirring up foreign Princes to invade and conquer their Countries: His forbidding their Subjects, under pain of Damnation, to assist, obey, or regard them: Nay, his commanding them to make Insurrections and Rebellions against them, and in all possible ways, to distress, drive them out of their Dominions, destroy and kill them: His Canonizing of Traytors, and making a set Speech in Commendation of a Regicide; and the many actual Outrages and Murders committed upon the Persons and Governments of Princes, in consequence and upon the encouragement of these Examples and Proceedings, &c.

More particularly, whoever considers, long before the *Reformation*, the Pope's *pretended Right and Title* to all the *Dominions* of our *Sovereign*: his haughty and tyrannical Treatment of many of our Kings: his actual Deposition of one of them, and disposal of his Crown to a Foreigner: the

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frequent troubles which he gave these Realms, by *Interdicts, Excommunications, Obtrusions of Oaths of Fidelity* to his See, upon our *Kings and Bishops*, *exorbitant demands of Money* from our *Princes and Ecclesiastics*, *Exemptions* of our *King's Ecclesiastical Subjects*, from their *Jurisdiction*, &c.

But above all, whoever considers the *Principles* of the *Church of Rome*, in respect of *Heretics* (such as they constantly count us, and every Year *excommunicate* us as such, upon *Munday Thursday*) as that there is no Faith to be kept with them: that it is meritorious to extirpate and destroy them: that their Goods may lawfully be taken away from them: that *Heretical Princes* are, *eo nomine & ipso facto*, for that very reason, actually without any judicial Process, *depriv'd* of their *Kingdoms*: and that *Subjects*, not only may, but are indispensably oblig'd, under Peril of their Souls, to depose an *Heretical Prince*, and to force him from his *Dominion* over *Christian Men*, &c.

And whoever adds to this, the *more than ordinary hatred* that the *Romanists* have to the *Church of England*, above any other *Reform'd Church*; as having been, before *Reform'd*, the most gainful to them of any, and consequently the greatest loss to them, when separated from them: as being the best *Reform'd*, and consequently least liable to their *Objections* of any; and as being every way strongest in *Power, Wealth and Learning*, and consequently the best able every way, not only to defend it Self and Others, but likewise to annoy the *Romanists*, by making their abominable *Corruptions* of the true *Christian Faith*, and yet more abominable *Corruptions* of true *Christian Practice* appear,

to their everlasting disgrace, in their true and proper Colours, to all Mankind; as, ever since the *Reformation*, it has often and effectually done.

Whoever, I say, puts all these Things together, will be easily induc'd to believe, even before he comes to inquire into matter of fact; that the *Romanists* have been, from the very beginning of the *Reformation*, incessantly contriving and endeavouring to *undermine, blow up* (proper words I am sure on this Day) and utterly *destroy* our most excellent *Church and Constitution*.

And so far will he be from finding himself deceiv'd in his presumptive belief, by a close inspection into matters of Fact, that, on the contrary, he will be, beyond all shadow of doubt, fix'd and confirm'd by it.

No sooner did *Henry the eighth* betray the least Inclination to shake off the *Pope's* Yoke, but immediately the *Pope* sent his Brief to *King James* the first of *Scotland*, inciting him to make War upon him, and declaring him a *Rebel* and *convict of Leze Majesty*, or Treason, for that he had risen against him who was his *Lord*. Soon after, the *Pope* and *Cardinal Pool* instigated divers Princes in Christendom to invade *England*, and the *Pope* actually sent Assistance to the *Scotch*, against our King. And these proceedings, no doubt, gave great encouragement to the Commotions, which happen'd afterwards, in several parts of the Kingdom; and particularly to that detestable Conspiracy of the King's own Subjects, to *depose him*, and set up *Cardinal Pool* in his stead.

Most of the troubles of the *next Reign* were owing to, or at least very much inflam'd by, the *Priests*

Priests of those times, and such other zealous *abet-tors* of the *Pope's Supremacy*, and other points of *Popery*.

In *Queen Mary's* days, we all know, the *Church* was sorely *persecuted*, and the most able *Defenders*, and most *Illustrious Ornaments* of it, condemn'd to *Death*, and executed by *Fire and Faggot*, for its sake.

All the *World* has heard of the famous, or rather infamous, *Bull of Pope Pius* the fifth, against *Queen Elizabeth*; wherein he *excommunicates* and *damns* her and all her *Adhærents*; deprives her of her pretended *Royal Right*, and all her *Dominion*, *Dignity* and *Privilege* whatsoever: absolves all her *Subjects* from *Allegiance* to her, nay commands and forbids them all to dare to give any *Obedience* to her, and gives away her *Kingdom* and *Dominions* to *Philip* the second *King of Spain*. And this, as *Sir Francis Walsingham* tells us, was the chief occasion of that *War* against her in the *North*, of several *Traiterous Conspiracies* to take away her *Crown* and *Life*, and last of all, of the great *Spanish Invasion*. And, during her whole *Reign*, *Papist Emissaries* were sent into *England*, to defend the *Pope's Power*, and proceeding by his *Unchristian Bull*: and to *poysen* the minds of her *Leige people*, and *alienate* their *Affections* from her, by *false* and *impudent* *Suggestions* and *Insinuations* against her; nay even their *Sacred Rite of Confession* it self was made use of for these abominable *Purposes*, and *Treason* and *Rebellion* were instilled into the minds of *People*, instead of those necessary *Christian Duties* of *Submission* and *Obedience* to their lawful *Governours*.

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What endeavours did the *Romanists* use (*Pope Clement* the eighth by his *Bulls*, and the *Priests* and other his *Creatures*, by the Influence which they had over any of the Subjects of *England*) to hinder King *James's* Accession to our Throne? And, when they found that that would not do, they immediately contriv'd a desperate Design, for seizing the *King* and *Prince Henry* his Son, even before his Coronation. Which failing likewise, they soon contriv'd another, which they thought it was not possible should miscarry, the *Gunpowder Treason Plot*. A Plot so base, so barbarous, so devilish in all its Circumstances (as I shall have occasion presently to shew) as hardly any Age or History can parallel; and withal so cunningly contriv'd, so secretly carry'd on, so plentifully encourag'd by those, who pretend to have the Keys of Heaven in their keeping: that had not the special Providence of God interpos'd for its discovery; We, in all probability, had not been here this day to worship God in the pure way of the *Church of England*: nay perhaps, the *Reformation* all over *Europe* had been, long before this time, rooted up and destroy'd.

In King *Charles* the first's Reign, when the *Papists* boast most of their *Loyalty* (and when, to do them right, many of them did shew themselves better than the Principles of their Religion, in this respect; oh that they would do so in many more!) even then, I say, we are not to learn, who first fomented the War in *Scotland*, even an *Holy Cardinal*: who inflam'd the Troubles of *Ireland*, by a most horrid *Massacre* of the *Protestants*: who conspir'd to take away the *King's* and *Archbishop's* Life,

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in *England*: who acted among the *Rebels* in Disguise: who kept a *Council* at *London*, & transmitted Intelligence to *Rome*, and by whom it was resolv'd, that the *King's death* was for the good of the *Catholic Cause*: Lastly, who submitted to, courted and fawn'd upon, the *Usurp'd Powers*, and gave them to understand that they might be much surer of them, than of the *Prelatic Party*.

All the Reign of *King Charles* the second, how were we continually alarm'd with Fears and Apprehensions of *Popish Conspiracies*? What shrewd suspicious Circumstances, at least, were there, that the *Papists* had had a hand in the *Firing of London*? What plain proof of their designs upon the *King's Life*, and the Subversion of our *Religion* and *Government*? And when, at last, that unhappy *Prince* began to open his Eyes, and see the Danger which he was in from them: A sudden, seasonable death for them, not very like a natural one, seal'd up his Eyes for ever.

I need say very little of the next Reign; *Popery* and *Arbitrary Government* were then bare-facedly forcing themselves in upon us: and this *Learned Body* especially, as also her *Sister of Oxford*, had their *Rights, Liberties, Properties*, and above all their most *Holy Religion*, invaded with so much Violence; and were put into such imminent danger of losing all, that was most dear and valuable to them: that it would be a severe and intolerable Reflexion upon us, to speak, as if we had the least need to be reminded of that time.

King William's Reign was one constant struggle against *Popery* and *Arbitrary Government*, both dangerously threatened by, a zealous *Bigot* to both, the

the *French King*. And, when the *Papists* found that they could not be too hard for him, in *open Combat*; how pitifully, how basely did they contrive a *secret Assassination*? How dishonourably did the *French King* deny his *Right* and *Title* to the Crown, which for a present convenience he had own'd: and set up, and maintain a *pretended Prince* against him?

And even now, in the happy *Reign* of our *Gracious Queen*, how zealously is the same *pretence* kept up, and the hopes of the *Popish* Party here buoy'd up with it? How vastly doth the number of *Popish Priests*, those sure fore-runners of *Mischief* increase daily? What more than ordinary care has been taken of late, to reprint *old Popish Books*: set forth *new Ones*: to give *pretended Answers* to the Writings of our most eminent Divines against *Popery*: to draw Schemes of *Catholic Unity*; and, in one word, to use all means that they dare, to seduce Her Majesties Subjects from their *Religion*, and then, by necessary consequence, from their *Duty* and *Allegiance* to Her?

To what has been said, I shall only add the *Secret Arts*, that the *Romanists* have always us'd, to *divide* us amongst our selves; by keeping up, ever since the *Reformation*, a pretence of the necessity of a yet *farther* and *purser* *Reformation*, and thereby hindring us (oh that our *Dissenters* would be so wise, as to see and disappoint this their contrivance) from uniting upon one Bottom. By creeping into the *Assemblies* of our *Dissenters*, nay even into their *Pulpits*, and there blowing the Coals of Contention, between *them* and the *Church of England*, &c. But I fear, I have been too long
already

already upon this Head, and therefore hasten to my

Second, The *barbarous and inhuman Cruelties*, which the *Romanists* have exercis'd towards us, when they have had us in their Power; intimated in these words, *The plowers plow'd upon my back, they made long their furrows.* And here, when we reflect upon what has been just said, concerning the principles of the *Romanists*, in respect of their dealings with *Heretics*, and their more *particular* hatred of us *English Heretics*, above any other: as also, upon their *barbarous* usage of *Princes*, *deposing* some and *murdering* others; and withal cast our Eyes abroad into other parts of the World, indeed almost into all parts of it as well *Pagan* as *Christian*, and see what unheard of *Cruelties* they have there exercis'd, more especially upon those of the *Reform'd Religion*; we cannot expect to find but that their usage of us, when they have had us in their Power, has been *barbarous and inhuman* enough of all Conscience.

And so our *Histories* and *Martyrologies* do abundantly prove it to have been: so the *hellish design of this day*, so our *own too convincing experience*, in a late Reign, do plentifully vouch for it.

But I need not insist upon these Things. Queen *Mary's bloody Reign*; the hardly to be parallel'd *Irish Massacre*; the *Invasion* of all our *Rights Sacred and Civil*, in the Reign of a late Prince, and the hasty steps that were then taken, towards the utter Ruin and Destruction of all the *Protestants* of these *Kingdoms*: are full well known and, I hope, will never be forgotten. But the Master-piece of even *Papish* cruelty it self (had it succeeded,
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and we are not to thank the *Romanists* that it did not) would have been the *Conspiracy* of this day: which design'd, at one blow, to have cut off our *Prince* and whole *Royal Family*, all our *Nobility*, *Spiritual* and *Temporal*, the *flower* of our *Commons*, and so far to have involv'd the rest in war and bloodshed: that *Root and Branch*, had it succeed- ed, must have been the *word*; and the whole *Eng- lish Church* and *English Government* must have been bury'd in one *common Grave*.

Oh the more than *inhuman*, the even *Diaboli- cal* designs of these Men! I say strictly and properly *Diabolical*; for surely none but that malici- ous Spirit the *Devil*, who had before destroy'd all Mankind in the Loyns of their Fore-father, could ever have been capable of forming such a detestable Design as this, of cutting off a *whole Church and Nation* at one blow. *Blessed Jesu!* that ever thy most beloved name (a name of *Peace*, and *Charity* and *universal Salvation*) should be made a cover for such *horrid Villainies* as these! That ever thy *Holy Religion*, the natural Fruits of which are *love, joy, peace, long suffering, gentleness, kind- ness, &c.* Should be made a pretence for *Persecutions, Massacres, Treasons, Rebellions, Slaughters of whole Kingdoms*, and what not. That ever mankind, who are so excellently well fitted for one another's mutual *assistance, relief and comfort*, should become *beasts of prey*, and, instead of *helping and support- ing, bite and devour* each other. But let us pass off from this *melancholly Scene*, to a much more *plea- sing one, viz.*

Lastly, The many *Deliverances* which God hath *graciously vouchsaf'd* us, from all these *Plots* and *Attempts*,

Attempts, out of all these *barbarous and inhuman Cruelties* of our Enemies: *They have not prevail'd against us*, but *the Lord hath cut asunder the cords of the wicked*. Of all the *numerous Plots and Attempts* of the *Romanists*, which I have had occasion to mention, but very few have succeeded at all, and those too but for a very *short time*: not one of them *entirely*, and, as they doubtless *design'd*, for our *utter subversion and ruin*. And I dare say that, in this place, I need not spend any time in proving, that it is owing to the *Divine Providence*, that they have not succeeded. However there are *three* of them more especially, in our *Deliverance* from which the *band of Divine Providence* did so *remarkably* appear, that I fear I should be thought too *regardless of the finger of God*, if I should not take *particular notice* of them. And they are, *the Spanish Invasion*, the *Gunpowder Plot* of this day, and *the Arbitrary proceedings and threatening designs of a late Reign*, our deliverance from which did likewise begin, *as on this day*.

As to the *Spanish Invasion*, I need say no more of it, than what the *Admiral* of their own (to all humane appearance, as it was then styl'd, *invincible*) *Armado*, and their own *King* said of it, when they saw how unexpectedly God had made the *wind and storms to fulfill his word*, in the scattering and breaking of their Navy: The first, *impiously and prophanely*, that he *fear'd Jesus Christ was turn'd Lutheran*; the latter, with a more becoming sense of God's over-ruling Providence in this Affair, *that he did not send his Fleet to fight against God, but against Men*.

The *Gunpowder Treason* was a *Plot* so much out of the way, and above the Thoughts and Apprehensions of any honest-minded Man, nay even of any ordinary Proficient in Villany : and it was contriv'd and carry'd on in such a secret and invisible way, brought so very near to effect, and yet at last discover'd in so very odd a manner (by a Letter directed by the *Conspirators* to one of their *own Religion*, and that too so dark and uncertain, that the Person to whom it was directed, could make nothing of it (which perhaps if he could have done, it had prevented its being instrumental in the discovery) and yet so immediately *unriddled* and *fully explain'd*, as it were by some secret Inspiration, by our then *Gracious Sovereign*, whom it most nearly concern'd) that we must be very ungrateful and injurious to the Divine Providence, if we will not acknowledge *That* to have contriv'd and brought about this *train* of happy Circumstances, for our *Deliverance*. Especially considering, that one of the *Conspiratours* themselves own'd that the discovery was more than *humane*, and, tho' his wicked heart would not let him give God the glory of it, ascrib'd it to the *Devil*.

Then, for our late happy *Revolution*, it was wrought for us, in a way so full of wonder and astonishment; so directly contrary to our Enemies expectations, and so much above our own: with so little difficulty and opposition, so little effusion of Christian blood: in so short a time, and yet in so perfect a manner (translating us, as it were in a moment and all at once, from a State of fear and almost despair, as to the enjoyment of our *Liberties, Properties, Lives*, and above all our *Religion*, into

an absolute security, as to all these) that whoever believes that there is a God, *that judgeth in the Earth*, and who in a more especial manner, takes care of his *Church and People*, and Interests, and concerns himself in the *great turns and changes* of human *Government*, will readily acknowledge, That *this was the Lord's doing, and that it is marvellous in our eyes.*

To this I might farther add the Providential discovery of the intended horrid *Assassination* of our late *Sovereign, of Glorious memory*: which was made, by one of the *Associates* in it, whose heart God had so far touch'd, whose conscience he had so deeply affected, with a quick and pungent sense of the *baseness and detestableness* of such a design, that he could no longer keep it within his own breast, but was, in a manner, inwardly constrain'd to discover it to those, in whose power it was to prevent it. But I am unwilling to tire your patience, especially in so plain a case: and shall therefore choose rather to conclude, what has been already said, with a few words of *practical application.* And.

First, Since the *Plots and Attempts* of the *Romanists* against us, and their *cruelties* towards us, when they have had us in their power, have been so *many and so great*: and all acted too upon certain *Principles* avow'd and maintain'd by them; We cannot but learn from hence, *what judgment we ought to make of their Religion*, and how *fearful we ought to be of being seduc'd to it.* A *Religion* indeed, which *outwardly* bears the name of *Christian*, and pretends to deserve that of *most Christian*: but which *inwardly and really*, when follow'd according to the rigour of its *Principles*, has very little

little of the *true Spirit of Christianity* in it (that *blessed Spirit*, which never fails to *encourage* and *promote Peace and Love and universal Beneficence*) but, on the contrary, a great deal of that *Anti-christian Devilish Spirit*, which breaths forth nothing but *Revenge, Malice, Envy, Anger, Hatred, War, Bloodshed, Confusion and Destruction*.

And, from the same consideration of the *greatness* of the *Dangers* which we have been in, and the cruel *Sufferings* which we have undergone, from the *Romanists*: we learn how, *duely to estimate our manifold Deliverances* from them; as Deliverances, not from *trivial and common Evils and Afflictions*, but from the most *terrible and dreadful* ones, that can well be imagin'd: and consequently Deliverances, which call loudly upon us, for the utmost joy, most grateful Acknowledgments, and most hearty Thanksgivings to the Author of them.

But chiefly we learn from hence to *watch*, and *be upon our guard*, and use our utmost endeavours to *prevent the designs of the Romanists against us, for the future*. Since, as appears from what has been said, they have been from time to time continually *plotting and contriving our ruin*, and that too upon *Principles*: and since *their Principles are still the same*; we have a great deal of reason still to fear the same *ill designs and ill usage* from them. And consequently it cannot but be highly reasonable for us, to make the most prudent provision, which we can against them. And not against them only, but against all others also who like them, have been wont to *turn Religion into Rebellion, and Faith into Faction*; against all, I say, by what Name soever they are call'd, who maintain the same *Seditious Principles*

as to Government, and have been guilty of the same *Treasonable Practices* of *Deposing* and *Murdering Princes*, with them. And, in order to this, *three things* more especially seem to be necessary, as our affairs stand at present.

First, *To beware of divisions amongst our selves*; for these naturally tend to weaken us, and to lay us open to the designs and assaults of our *Common Enemy*. And the readiest way which we can possibly take to prevent these is, for all *Parties* and different *Seats* amongst us, to give each other all manner of *Assurances*, that in reason can be desir'd, of their *fidelity* and *steadfastness* to our present *Constitution*, as happily *established* both in *Church* and *State*. Without this, we must necessarily be troubled with perpetual *Suspensions*, *Jealousies* and *Fears* of one another, and, the Natural Effects of these, *Distractions* and *Confusions*; and with this, I think, it is plain that we have all the ground for *Peace*, and *Love* and *Unity* amongst our selves, that can possibly be desir'd.

And Oh! that a deep sense of the danger, which we are in at present from the *Common Enemy*, might be an Argument to all our several sorts of *Dissenters*, (I could wish also to all *Protestants* in general) to *unite* in one common bottom, the *Church of England*. How much it would be for our Interest to *unite* some where, we are all sensible. And where can we be so likely ever to unite, as in that *Church*, which must be own'd by all to be the *Head* of the *Protestant* Interest: to have nothing *unlawful*, but a great many things very *excellent*, in its *Communion*: and which has abundantly more *suffrages* of all *Parties* and *Denominations* of *Protestants*

stands whatsoever, for a proper Center of Union, than any other Church or Society of Protestants.

Secondly, Cheerfully and heartily to contribute, all we can, towards the maintaining and carrying on the present war, against the French King, with the utmost Zeal and Vigour possible. To pay our Taxes willingly and freely: to give all due respect and encouragement to those, who are entrusted with the Administration of our affairs, and have been found diligent and faithful in it; and above all, to let our Loyalty and Zeal, for the Person and Government of our Gracious Sovereign, so conspicuously appear: that the hopes of our Enemies against us may be thereby dash'd, and their practises discourag'd. But what is more especially incumbent upon, us in this place, in this respect, is, frequently and earnestly to pray to God, that he would be pleas'd to give Success to all Her Majesty's Counsels and Undertakings for us, and to possess all such, as are committed to our respective Charges, with a just and grateful Sense of the many inestimable Blessings, which they enjoy under Her Majesty's most happy and auspicious Government: all which they must be sure to loose, if ever the French King should prevail against us, which God forbid.

Lastly, Firmly and Affectionately to adhere to the Protestant Succession, as by Law establish'd. Whoever doth not this, let him go under what Profession or Denomination he will, is a certain enemy both to our Church and State, and sets open a Door, as far as he is able, for Popery and Arbitrary Power to enter in at; against both which the Protestant Succession is the only Humane Bar, after Her Majesty's Life, which God long preserve, Nay, and

and which makes it yet *much more valuable*, it is a *very great security* to that most important *Life* too, which we all, with so much reason, earnestly *wish* and *pray* for the *long long continuance* of. We are all sure abundantly convinc'd by our *own late experience*, as well as by the reason of the thing it self, how impossible it is for us to be in any *manner of safety*, under the *Government* of a *Popish Prince*: and therefore methinks, we cannot but be firmly *resolv'd* and *united* against such an one; especially one, *that must bring a French Power along with him*, and has been all along *educated and form'd, according to the French Model*. But sure I shall not need to insist any longer upon this Point, which we are all oblig'd, by the strictest *Tyes of Law* and *Solemn Oaths*, nay, and if we understand our own *Interest*, by that too, to be true to.

These things if we are careful to do, I make no doubt (considering the *Glorious Successes*, with which, God has been pleas'd *hitherto* to bless the *Arms* of our *Gracious Sovereign* and Her *Allies*, against the *common Enemy*: and the encouragement which he has hereby given us to *hope* for his future favour: especially if we take this ready way to obtain it, *by doing what we can for our selves*,) but that we shall be able, not only to hinder our *common Enemy* from *prevailing against us*, but even so far to *prevail against him*, as shall be for the good of our *Common Cause*, which is all that we desire.

Secondly, Has God done all these *great Things* for us, *wrought* all these *Glorious Deliverances* for our *Church* and *Government*, *whereof we rejoyce*? Let us then be sure to *ascribe* to him all *possible Praise*

Praise and Thanksgiving, for the same; saying, both in our *publick* and *private* Devotions, with our *Hearts* as well as with our *Voices*: Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake; for if the Lord had not been on our side, when Men rose up against us; they had swallow'd us up quick, when their wrath was kindled against us. Blessed be the Lord, who hath not given us over, a prey unto their teeth. Our help is in the name of the Lord, who made Heaven and Earth.

And let us (which is one part of our *Thanksgiving* to God, and a very acceptable part too) remember with *honour* and *gratitude* Him, whom God was pleas'd to make his *chief Instrument* in one of our *Great Deliverances*, begun as on this day, our late *Sovereign of Glorious Memory*; at least let us forbear, as the custom of some Men is, to *speak ill of him*, even for his *Deliverance* of us. How meanly soever some Men may now give themselves leave to think and speak of *his part* in this *Deliverance*: there was a time, we may well remember, when every good *Protestant* and true *English-man* spoke, and therefore we ought in *Charity* to hope thought, quite otherwise of it; and would have been willing to have purchas'd the *happy effects* of it, at any Rate.

And, above all, let us look upon the *Goodness* of God, in his repeated *deliverances* and continu'd preservation of our *Church* and *Government*, as a *Token* of his approbation and good liking of them: and consequently a most *powerful Argument* to us, to *think well of* and *heartily value and esteem them*, and to do all, that is in our power, towards securing
and

and promoting the safety and well being of them. To become Dutiful, Useful and Loyal Subjects to the one: Obedient, Pious and Exemplary Children to the other. This, This is the most acceptable way of paying our thanks to God, for his past favours: This the most certain way to obtain a continuance of them, for the future.

And to this we have nothing to add, but our earnest Prayers to God (which, when joyn'd with this, can hardly fail of being effectual; and which we have the greatest encouragement, from the consideration of God's past favours, to offer, with some sort of Confidence, at the Throne of Grace) that he would still continue to be our Deliverer and Mighty Protector. And this I shall do, in the latter part of this Psalm, with the Words of which I will conclude,

Let them all be confounded and turn'd back, that hate Zion. Let them be as the grass upon the house tops, which withereth afore it groweth up. Whereof the mower filleth not his hand, nor he that bindeth sheaves his bosom. Neither do they, which go by, say, The blessing of the Lord be upon you, we bless you in the name of the Lord. Let them curse, but bless thou, O Lord: When they arise, let them be asham'd: but let thy servants rejoice evermore.

F I N I S.

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